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THE Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP AND CHARACTER

IN

RELIGION.

Contents:

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The PAMPHLET MISSION has been established for the purpose of publishing a semi-monthly series of Liberal Religious pamphlets on the Unity, the Evolution, the Doctrines, the Bibles, and the Leaders of Religion; on the Relations of Religion to Science, to Devotion and Conduct, and on kindred topics, written by men whose word combines Liberal thought with religious feeling. Each pamphlet will contain an Essay or Sermon, (original or reprint,) together with from six to ten pages of "Notes and News," made up of short editorials, gleanings from the freshest religious thought, and news-items about Liberal work, Liberal books, etc. It is hoped that the publication will meet the want not only of persons already connected with Liberal organizations, but also, especially, of *isolated Liberals*—the fives and tens and twenties in small towns—men and women thirsty for such words as these pamphlets will carry. Besides their use in the home, they can do good service among friends and neighbors, as well as furnish regular material for Sunday meetings and discussions in places hardly to be reached by Liberal preachers.

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The Evolution of Religion.

T. B. FORBUSH.

Evolution is the key-note of modern scientific thought. Though there is wide difference of opinion concerning the universality and effects of its action, there is substantial assent to the idea. If it does not solve the problem of the universe, it is a good working theory for the explanation of many of the phenomena of life. Savans of all schools recognize it as one of the fundamental laws of being, giving to the world of matter and the world of mind an indissoluble unity. Agassiz and Dawson differ from Darwin and Spencer, not in regard to the fact of evolution, but concerning the extent of its influence. By the method of evolution, we are told, the solar system—the sun itself, and "all the stars that round it burn,"—has been resolved out of a far-shining homogeneous nebula into a family of spheres, revolving harmoniously in their various orbits,—this solid earth on which we stand being rounded out of rejected star-mist left behind by the rapidly shrinking central mass. By the method of evolution our globe has been builded and shaped, its mountains have been lifted up and taken down, the fluctuating relations of sea and shore established and re-established, the plains spread out, the valleys hollowed, the rocks ground to powder and the primitive soil prepared, out of whose fertile bosom sprang multiform growths of use and beauty for the nourishment, perfecting and delight of man and beast. By the method of evolution animal life has increased and multiplied and filled the earth. Beginning with low and imperfect forms, that life has steadily developed into higher forms, which somehow spring out of the lower, are made possible by them, inherit conditions which they helped to create. Whether or not evolution gives a sufficient explanation of all

the phenomena of animal life from its first far-away entrance into the world until man crowns the series, it is certain that it is a key that unlocks many mysteries, and that everywhere in this intricate and wondrous web its working is discernible. Though there are "missing links" in the chain of being which probably never will be restored, yet the evidence that it is continuous, woven without break or flaw, uniting all animal life into one stupendous whole, grows ever more preponderant. Wide spreading and diverse as are the branches of this great tree of life, they all mysteriously tend toward each other and indicate some deep-hidden roots of common origin.

By the method of evolution our human life has unfolded, progressed and won its victories. Every phase of that life is an illustration of this idea. It is manifest in the growth of individuals, in the history of nations and races, and broadly in the whole development of humanity from prehistoric barbarism to civilization. Man's work and his pleasure, his thought and his speech, all illustrate the same principle, all advance by the same method, all unfold after the same idea. The uniformity would be wearisome were it not so startlingly suggestive. Whether it is the way rough stones grow into smooth hatchets or rough thoughts grow into smooth speech, the way architecture emerges from savage caves and huts, or the way social and political systems spring out of savage habit and experience, the law of development is always the same. Along this pathway man has come out of the far-away ages of indescribable brutishness and barbarism, where he was the cringing companion of beasts no more wild and savage than he, into such grace, knowledge and culture as he has hitherto attained, and it promises to lead up and on, to heights of power and excellence, to largeness and grandeur of life not only as yet unrevealed but even unsuspected.

What is this law of evolution, the operation of which has been so universal and persistent? Evolution, say the savans, is the process by which sensible objects acquire individual existence. The law evolution is a "change from indeterminate

uniformity to determinate multiformity." Herbert Spencer gives the exact scientific definition of it thus: "Evolution is a continuous change from indefinite, incoherent homogeneity to definite, coherent heterogeneity of structure and function, through successive differentiations and integrations." Condensing these large words into popular speech, the law of evolution is a law of gradual development, of slow growth, in everything, through the combined action and reaction of the organism and the environment. Human existence, according to this law, has been a slow, continuous advance from the low uniformity of primeval savageness to the rich diversity of modern civilization. The inherent life of man and his external circumstances have wrought together—the circumstances inciting and compelling, the life furnishing the active energy, until our present humanity, with all its achievements, defects and aspirations, is the result. Whatever has been won of good or ill is the product of the natural unfolding of human powers, stimulated by the influences and controlled by the conditions under which they have been exercised.

This idea of continuous development from the germ upward, which is in open antagonism to the popular notion of occasional, special interference by external power, finds ample illustration in the manifold forms of human activity. Our industries, our art, our science, our language, our literature, our social and political economies, are all growths which had very feeble beginnings, and the slow steps of whose progress can be distinctly traced. Every future is rooted in the past, and the transition from the past to the future is by such easy gradations that it is difficult, if not impossible, to tell when the old passes away and the new begins. If this is true of all other forms of human thought and life, is it not also true of religion? Is religion like art, or language, or government,—a gradual growth of the ages, or does it, after the manner of the goddess of fable, spring full-armed and perfect upon the field of life? Does it follow the general law of human development, or has it a special law of its own which differences it

from all other mental phenomena, and clearly demonstrates its supernatural origin?

I suppose the vast majority of men will answer: "All religions but ours are natural; ours is supernatural." Thus the majority of men acknowledges—nay, insists—that in nine cases out of ten religion does conform to the law of evolution which is manifest in all the other phenomena of life. Does not this confessed conformity to the general law of human development in nine cases, create a strong presumption that this law holds also in the one special case singled out for exception, especially when there is no general agreement in regard to the particular form of religion which is the exceptional one, but each claims for his own faith the supernatural origin and authentication? Has not the candid evolutionist some justification in saying to the advocates of supernatural interference: "Until you can agree among yourselves which form of religion is miraculous, you can hardly expect me to believe that the universal law fails in this special department of human life?" But waiving such *a priori* argument, let us ask what induction teaches concerning the development of religion.

History, in its dimmest depths, shows us religions full-grown, in a mature rather than in a formative stage, looking back with reverence to the holy ones of ancient days. The primitive Vedic hymns, which ante-date all history, often refer to the remoter past of religious aspiration and tradition. "This is our prayer, the old, the prayer of our fathers;" "Our fathers resorted to Indra of old." "I have proclaimed, O Agni, thy ancient hymns." The earliest Egyptian inscriptions show a developed faith and an elaborated ritual which authenticate themselves by reference to the old days, and which must have been the product of many ages of slow growth.

The most ancient history is much too modern to reveal anything of the rise of religion. As far back as it throws its light, we find the river of prayer and praise flowing as naturally as it is flowing now. Beyond the horizon line of history stretch vast continents of human life, wherein spring the fountains of

religion. It obtains among pre-historic races, and the only method by which we can gain even an approximate idea of its original development is by studying its manifestations among those laggard tribes which still remain at the pre-historic level. From the weird and fantastic notions of the present rude representatives of ancient barbarism, we may learn something of the notions which obtained in those far-off days when all the world was rude and barbarous, when the lake dwellers builded their huts, and

"Wild in the woods the (brutal) savage ran."

It has been a disputed question whether all the lower tribes have religious ideas. Travellers have asserted that they have found some races which are entirely destitute of such ideas. But the most recent ethnological investigations establish the probability that belief in spiritual beings, and some kind of religious notions, are universal. The tribes which travellers declare to be without any religious ideas and observances, are found, upon more thorough inquiry, to possess characteristic systems of doctrine and some religious practices. Tylor in his *Primitive Culture*, says: "Judging from the immense mass of accessible evidence, we must admit that belief in spiritual beings appears among all low races with whom we have attained to thoroughly intimate acquaintance." This is not saying that man may not at some time have been without religious ideas; may not have arisen from a non-religious condition. It is only saying that so far as our present knowledge goes there are no tribes remaining in that condition, any more than there are tribes without fire, (though probably men once were without it); is saying that, whatever may have been its primeval state, belief in spiritual beings seems at present to pervade the whole human race.

But we must not hastily infer that these lowest tribes have any clear belief in or distinctly formulated worship of Deity. Religion does not begin in that way. It begins with very indistinct and indefinite forms, and grows out of these into what is clearer and more perfect. The lowest phase of religious

idea, that which obtains among rudest tribes, is the simple belief in the existence of spirits, called Animism. This is the notion that there is somehow a difference between the spirit and the body; that the spirit is largely independent of the body, and can exist after the body has perished. This belief originates principally, I apprehend, in the phenomena of dreams. The savage dreams of joining in the hunt or battle when he knows that his body has been asleep by the lodge fire, and he instinctively reasons that he has an inner somewhat which went out from him to participate in those actions. Thus he gets an idea of himself as a dual existence—body and something other than body, which he calls shadow, breath, heart or soul. The phenomena of trance, catalepsy, fainting and other forms of physical insensibility in which the life seems to pass from the body and afterward to return to it, confirm this idea. But he also dreams of meeting and conversing with his dead companions, and he reasons that their souls still exist and have held intercourse with his soul. Let us not deny that beneath these phenomena there may sound some faint, far-off murmurs of God and immortality, but I think the first clear suggestion of spiritual existence, both outside and inside flesh, comes to man in this more familiar way.

When this belief in spiritual beings is established, the religious culture begins, and the lines of its development may be pointed out. This belief leads naturally to remembrance of the departed, to reverence of those loved, to dread of the power of those hated, to offerings out of respect, or out of fear, to the dead. Hence arises, in due season, that worship of ancestors which still obtains in unchanging China, and that adoration of heroes, which peopled the Greek Pantheon with demi-gods, and finds its modern counterpart in Roman Saint-worship.

From belief in human souls, the step is natural and easy to belief in souls of animals and material objects. If man is a dual existence, why not everything else? Why should not the tree or the serpent have a soul to be adored or placated? Most savage tribes have taken this step, as their traditions and

customs testify. The horse is sacrificed at the grave of its master, in order that the human ghost may have the equine ghost to transport him in the spirit-land. And when the mighty objects of nature force their suggestive presences upon senses gradually growing more observant, they also are endued with powerful and majestic souls, and a celestial hierarchy is formed.

Mingled with this Animism will always be found more or less of Fetichism. Fetichism is the worship of material objects as in themselves possessing intelligence, exercising good or evil dispositions and powers, and exerting baneful or beneficial influence. When men, through conviction of their own duality begin to spiritualize Nature; when they worship not the tree but the genius which resides in the tree, not the ocean but the spirit of the ocean, they escape from Fetichism into Nature Religion. It is impossible to more than hint at this relation between the worship of material objects and the worship of the souls of material objects among rude races, but acting and reacting upon each other they lead up at length to the Nature Gods and Nature Religion of the ancient civilizations. And in these Nature Gods we see traces of their two-fold parentage. Their forms are fluent, changing as we gaze into almost protean shapes. Sometimes the fetichistic element is dominant and they seem to be personifications of material objects. Sometimes the spiritual idea prevails and they become mighty divinities, who have their home in and rule over external nature. Thus, in the old Vedic hymns, Dyaus-Pitar sometimes appears to be the blue dome of the divine sky, wherein "the clouds are shepherded by slow unwilling minds," and sometimes he is the Lord of the sky, the great Heaven-father of the Aryan race. Soma first appears as the mystic drink which gives inspiration to the soul, and then as the mighty God whose spirit, through the draught, takes possession of man. It is only very gradually that these deities entirely disentangle themselves from matter, assume a permanent spirituality and gather in some high Olympic abode. Thus out of savage belief in spirits,

comes at last, through many slow ages of ever-deepening consciousness of the mystery and wonder of "the world without and the soul within," faith in an overshadowing power whose is the earth and the heavens with all their hosts. Sometimes this power is regarded as multiple and there is a society of Gods; sometimes it is alone in unapproachable infinity.

All this evolution of religion had taken place in the higher races prior to the dawn of history. The dawn of history shows us Hindoos, Egyptians, Persians, Greeks, with a vast spiritual hierarchy and an underlying belief in one eternal Being manifest through all names and forms; with an elaborate worship, the product of ages; with a clear idea of moral law and retribution; with faith in some kind of immortality, and a distinct sense of some celestial providence in earthly affairs. This was the result of great cycles of human experience and aspiration as embodied in religions already gray with age when history was born.

Nor has the evolution of religion ceased in historic times. The development of thought and life has gone steadily forward. The old stocks have produced new varieties, and sometimes the new varieties have supplanted the old stocks. There may have been occasional manifestations of reversion while old systems have been giving place to new, but in the end the largest ideas of God and duty survive, and the world is gradually learning a more excellent way. If we look closely we shall discern that

> "Through the ages
> One increasing purpose runs,
> And the thoughts of man are widened
> With the process of the suns."

Doubtless many are ready to assent to this action of evolution in the so-called Ethnic religions, who will earnestly claim that Judaism and Christianity are exceptions to the general law. But in these religions, perhaps because we are so intimately acquainted with them, we find most abundant evidences of this process of continuous development. Abraham was a Syrian Sheik, the religious fervor of whose meditative mind led

him to abandon the superstitious practices and bloody sacrifices of his eastern contemporaries, and to seek a simpler and purer worship of their common national deity, the mighty El. Being an emigrant he established this, his family worship, in a fresh land. After a few generations his descendants disappear in the great Egyptian kingdom. Some centuries afterward, Moses, who was learned in all the lore of the Egyptian priests, heads a return to Palestine, and brings with him the idea of the self-existent God, Jehovah, which was a part of the hidden wisdom which those priests taught. The Jehovistic Israelites locate in El-worshipping Palestine; there ensues a mingling of faiths; and legends from both sources are woven into their sacred traditions. After five hundred years, during which sometimes one Deity is adored and sometimes another, the Mosaic idea obtains large predominance,—David sings his songs and Solomon builds his temple.

But the religion is as yet cold and barren. Its ritual is slender, its hold upon its worshippers feeble. More centuries of mingled war and idolatry follow until at last the nation is snatched away captive to Babylon. Then it went to school to the Persian Magi, and when it came out of captivity Hebraism was formed. Each step is a result of the past and prepares the way for the future. The Semitic Abraham frees his ancestral faith from gross superstition. Egyptian Moses grafts upon Abrahamic traditions the esoteric teachings of that country's religion. These acted and reacted for centuries, till Solomon and the priests established temple and ritual, and the prophets came with their high moral and religious discourse. But the early Hebrews had little speculative genius, hence their faith could not reach its full development until it had felt the powerful influence of Persian thought.

After the captivity the evolution went steadily on. Through four centuries of intellectual activity the Hebraism of Ezra grew into the Rabbinism of Hillel and his contemporaries, from which spring many of those grand ideas which shine so brightly on the gospel page.

Jesus was the rare product of this pregnant period. He was a true child of his age. In him its ethical insight and its religious aspiration blossomed and bore fruit. Just as utter annihilation descended upon the Hebrew commonwealth, its long series of prophets, seers and teachers culminated in the great religious genius whose light illumines the ages. The rarest sayings of the sages repeat themselves on his lips. He lived the ideal life they had striven to describe. He gathered up into himself the riches of old thoughts. He spoke, and the ripest words of the ancients took new meaning in his speech. He prayed, and the choicest flowers of old piety were woven into a garland whose fragrant beauty forever enchants the world's senses. Sometimes a plant appears, which, taking up the best qualities of its parent stock, adds some fresh, strong features of its own, and a new species is formed. So Jesus reproduces all that is purest in his ancestral faith, adds thereto his own deep insight and intense life, and a new variety of religion springs into existence. It is the finest truth of Hebraism, freed from narrowness and formality, vivified and made fruit-bearing by the prophetic soul and immense personal power of the great Teacher.

But the Hebrew people, among whom this good seed has so slowly ripened, is dispersed, and the seed is scattered abroad by many hands. It falls on the Neo-Platonic soil of Alexandria, and produces that plentiful crop of dogma whose bad harvest is the Athanasian creed. It falls in imperial Rome, and there springs up a gigantic ecclesiasticism whose baleful shadow still darkens across the world. It falls among half barbaric German tribes, and in the freedom of their northern forests grows into independent thought and individual life whence results the Protestant Reformation, results the breaking up of ecclesiasticism, the overthrow of dogma, and the great out-growth of modern liberal ideas.

The history of Christianity has been one of continuous evolution. The New Testament itself shows us the beginning of the process. In its pages the humble Nazarene teacher by successive

steps has already become the Hebrew Messiah, the miraculous son of God, the first-born of every creature, the demiurgic creator of the world, the incarnate, eternally begotten Logos, who was with God and was God. Step by step the steady change goes on. Paul and John are helping to lay the foundations of the wonderful structure of the Alexandrine theology, are preparing the way for the councils of Nice and Constantinople. Each stage of development, whether it has been the formation of a dogma, the perfecting of a hierarchy or the rejection and overthrow of these, has been a natural advance. It is the legitimate consequence of the action and reaction of the internal forces and the external environment. Given the word and life of Jesus and the existing social, philosophical and religious conditions, and the results were measurably sure to follow. No supernatural interference is needed to account for them. The Greek speculative spirit was certain to produce dogma,—the Roman organizing spirit to build up an eclesiasticism,—the German free spirit to give birth to reform,—while the divine truth and beauty of that word and life were destined to work through all, to elevate, to purify, and, in time, to triumph over all.

And this evolution of religion knows and can know no cessation. It is still in full tide of operation the world over. The ancient East feels its pulses stirring with new life. The restless activities of the West lead constantly to broader thought and truer method. The Mohammedan becomes in Africa the missionary of a purer morality and a higher faith. The Buddhist leaves dreams of Nirvana to strive for earthly perfection. Hinduism produces the Brahmo Somaj with its strong pure-souled theists. Out of Romanism come the Old Catholics asking a simpler creed, a broader fellowship. Out of Protestantism in Germany, in England, in America, springs free Christianity with its great, brave trust, its genial helpfulness, its unimpeded outlook into all fields of thought and life. And the unsatisfied aspirations of to-day are a prophecy of grander things in the future. Evolution never goes backward. No man, no church, can arrest its onward march by commanding

"thus far and no farther." It accepts no compromises. It knows nothing of ultimatum or finality. It sweeps resistlessly forward, and whether we are sad or glad, bears out the old order and brings in the new.

No one can tell what fresh developments of religion remain for mankind. Experience teaches us that such developments will come, and that they will come through the exercise of what is highest and best in our present faiths until they shall grow into something higher and better. The fundamental principles will remain, while the external expressions, the visible embodiments thereof will slowly change. There will be no interruption of the religious sequence, no sudden cataclysm whelming the old faiths. Our present beliefs never will be subverted by assault, but they will be gradually remolded by that ever-developing life of which they are the transient manifestations. No effort of the image-breakers will disturb the eternal law of continuity. Evolution does not destroy, it fulfils. What is feeble and false dies out, what is strong and true remains and goes on to perfection. It leads from darkness through starlight and dawn to the open day. There need be no fear of the future. As the old ideas and forms fade away, the advancing life will shape for itself new ones that are larger and diviner.

While Evolution compels a constant change to which it can recognize no fixed limit, it forbids us to expect sudden and radical alterations in religious systems. In our hot enthusiasm we sometimes see the fields all white for an immediate harvest and think that the kingdom of God is surely just at hand. We have our plans for an extemporaneous reformation of religion or redemption of the world. Comte thought the religion of humanity might completely triumph during his lifetime. Rev. E. E. Hale will theoretically christianize mankind by his Harry Wadsworth clubs in a few decades. Almost all of us have had our dream of some kind of a New Jerusalem suddenly shining from God out of heaven to bless mankind. But to such expected miracles evolution gives no countenance. It teaches us that change of structure is always slow, that there

is no abrupt transition from one type of organism to another, and that, whether in the material or mental world, every advance is by most gradual steps. It is not by violent dogmatic revolutions, but by patiently educating men into truer ideas, and training them to higher living that the world's religious progress is made. We dream our grand dreams, we cry lo, here; and lo, there; but there is no swift rush of the descending kingdom, yet all the time its light is slowly spreading, and with every morning's sun it imperceptibly brightens, and they who have abandoned all theories of sudden creation must serenely wait the action of those dynamic forces which "without haste," but "without rest," surely bring in the new day.

Yet we can hardly suppose mankind will ever be brought into one faith any more than into one race. No one historic religion will absorb all the rest, nor is it probable that any new creed will supersede the whole. Evolution does not obliterate lines of distinction. It deepens them, rather. It makes men diverse in feature and in thought. And as each race will keep its physical peculiarities and its mental characteristicts, so it will have its own phase of religion. Each will think its own thought about the eternal realities and will seek its own salvation in its own way. That there will be a growing similarity of central conviction we can hardly doubt. That there will be unity of form and expression, who can believe? There will be "diversities of administration, but one God over all, blessed forever more."

Does any think that in thus describing the evolution of religion from the "mustard seed" to the great "tree whose leaves are for the healing of the nations," we have left God and the infinite inspirations out of the account? On the contrary, we assume them everywhere. We only transform external interference into indwelling life, replacing the less by the larger. We believe spirit is the absolute essence, the eternal substance which underlies all the shows of matter. If we think with Tyndall that "Matter has in it the promise and potency of all terrestrial life," we believe it has them be-

cause of that Power behind matter, of which it is but a manifestation. We believe the ultimate formula of existence will be in terms of spirit and not in those of matter, and that the everchanging phenomena of the universe will be accepted as its scarcely veiled revelations. Not a crystal forms, not a star orbs itself, not a flower blooms into beauty, without God. How, then, can the whole religious development of Humanity, with all its struggles, aspirations and insights, be outside His omnipresent watching and help? God works in all things; He is in the outer environment, He is in the inner life. He strengthens heroic resolution, gives vigor to thought, and stirs the pulses of prayer. Through everything comes His inspiration. The method of evolution is the pathway along which He leads men up those heights, where at last the fullness of His infinite life shall dawn upon their vision, and they shall feel the serene peace of His eternal presence.

Notes and News.

Our New Volume.—The present issue completes the first six months of the PAMPHLET MISSION. With the next number will begin Volume II. Subscribers from this time on can have their subscriptions begin with the new volume, or with the old, as they choose; but where nothing is said to the contrary it will be taken for granted that they desire to begin with the New Volume. With the next number the name PAMPHLET MISSION will give place to the name UNITY.

With the new volume also will begin a Series of Six Papers upon the following subjects of central importance in connection with the new theology: "Sympathy of Religions" (a reprint), "The Old Testament," "The New Testament," "Jesus and the Prophets in History," "Paul and his Influence on Christianity," and "Religion and Science," written by T. W. HIGGINSON, Rabbi KOHLER, J. VILA BLAKE, Prof. J. H. ALLEN, J. T. BIXBY and J. T. SUNDERLAND;—these to alternate with another series of six shorter papers on subjects of practical religion, so far as now arranged, as follows: "The Liberal at Worship,"

"Religion in Daily Life," "Religion and Character," "Religion and Social Science," and "The Perfect Trust," written by BROOKE HERFORD (or JENKIN LL. JONES), SAMUEL LONGFELLOW, R. L. HERBERT, Dr. C. A. BARTOL, C. W. WENDTE, and J. C. LEARNED.

The Religio-Philosophical Journal (Spiritualist) of this city is making a persistent and noble fight against the mediumistic frauds which are appearing in such numbers all over the country. While it finds considerable sympathy and support from the better class of Spiritualists, the amount of opposition that it encounters from large numbers of others is so great as to leave anything but a pleasant impression upon the minds of on-lookers. The ingenuity and fertility of mind displayed in many quarters in apologizing for, and trying to explain away, the most unmitigated and transparent juggleries and deceptions, is simply amazing. The editor of the *Religio-Philosophical Journal* has our profound sympathy in the needed campaign which he is so bravely pushing on.

Two instances of pleasant fraternization between Jews and Unitarians have just come to our notice: One in Kalamazoo, Mich., where a union lawn party was held and the proceeds divided between the Jewish and Unitarian churches; and the other in Quincy, Ills., where Rev. J. VILA BLAKE exchanged pulpits with the rabbi. Says Mr. BLAKE: "I preached for him (the rabbi) on Saturday morning, and the next morning he filled my pulpit. I never preached in a synagogue before, and it was a memorable day to me, because I enjoyed the beautiful ritual so much. I liked the reading of the Hebrew prayers and the responses of the congregation, and the music was beautiful and impressive to me beyond my powers to impart, it was so simple, so chaste, so religious, so stately, and yet so spontaneous. Then the sitting of the president and the vice-president in the pulpit with the rabbi, to assist in the service,—*that* seemed to me an admirable feature, and in accordance with the very genius of congregationalism. It looked so social, so natural, so sincere, so helpful! I wished that I had my church officers sitting with me in the pulpit from week to week, bearing part in the service and setting on it the seal of social interest. The Israelites gave me a hearty welcome, and asked me to come again; and the rabbi, after my sermon, said from the pulpit to his people that he was glad to see me there; and he advised his people to go to church often on Sunday mornings, so as to keep alive a warm and generous sympathy with other than their own peculiar views, and because also humanity and morality are the same everywhere. If only all churches and sects would follow that spirit!"

Announcements.—The next Conference of the Illinois Universalists will be held in Peoria on the first Tuesday in September.

The following from Secretary H. L. GREEN, comes to hand as we go to press:—"Please say in the next number of the PAMPHLET MISSION that the best way to reach Watkins from Chicago, (to attend the Freethought Convention Aug. 22-25,) is to get an excursion ticket at 65 or 104 Clark St., Chicago, for Chatauqua Lake, for $21, then get an excursion ticket from Salamanca to Watkins for $7.50, making the *round trip* cost $30.50. The first ticket good for ninety days, the last until Nov. 1st."

The "Summer Reunion" of the Wisconsin Conference of Unitarian and Independent Societies will be held in Milwaukee, beginning Thursday evening, Aug. 22, and closing Sunday evening, Aug. 25. "All whose sympathies and zeal impel them to come will be welcomed as delegates. The Unitarian Society in Milwaukee is most earnest and cordial in its desire for a large and happy reunion of these friends." The programme of exercises announced includes an Address of Welcome at opening of conference, by Rev. G. E. GORDON; Sermons by Rev. T. B. FORBUSH of Chicago (Thursday evening), Rev. OLYMPIA BROWN of Racine (Saturday, 5 P. M.), Rev. THOMAS KERR of Rockford, Ills. (Sunday, 10-30 A. M.), and Rev. OSCAR CLUTE of Keokuk, Iowa, (Sunday 7-30 P. M.); Essays by Prof. W. F. ALLEN of Madison, G. W. COOKE of Grand Haven, Mich., J. T. SUNDERLAND of Chicago, H. M. SIMMONS of Kenosha, and L. P. MERCER of Chicago; and addresses by J. KAY APPLEBEE of Sparta, R. L. HERBERT of Geneva, Ills., JUDSON FISHER of Alton, Ills., J. L. JONES of Janesville, C. G. HOWLAND of Kalamazoo, Mich., S. W. SAMPLE of Strawberry Point, Iowa, and others. The meetings on Saturday morning and afternoon will be held under the trees at the beautiful grounds of the Soldiers Home,—collation on the grounds at 1 o'clock. At 3 P. M. Sunday there will be a Communion Service at the Unitarian church, with short addresses. The Parish committee will be in attendance at the church parlors during the conference. With a bill of fare so tempting, and an invitation so hearty, the conference should be even larger and better than any of its predecessors.

Unity Church, Marshalltown, Ia., has got to the point (as we learn from a private letter from Mr. EFFINGER,) where it is ready to settle a pastor and pay him $600 for half his time.

The Unitarian movement recently started at Waterville, Kansas, under the charge of Rev. M. E. TAYLOR, goes forward prosperously. The Sunday School, starting with nine members has increased to fifty. They have received from Eastern friends some 350 books for their S. S. library. They meet now in a somewhat dingy hall, which is against them—a Methodist sister having thus put the case to some of the children of the Unitarian School: "Wouldn't you rather go with me to my church in that nice little room than up to that dirty old hall where they don't believe in God?" There is in the town a cen-

trally located school house for sale, which can be bought for $500, and neatly fitted up for a church for $500 more. The Unitarian people desire to get help from a distance to the extent of the former, and hope to be able to raise the latter themselves.

The Liberal Cause in Nebraska.—Some interesting information comes to us with regard to the work which Rev. W. E. COPELAND is doing in Nebraska. We doubt whether there is a man in the West who is working with more energy, bravery and self-denial for the Liberal cause. The State in which he toils almost alone stretches over a vast area, and is settled in the main by poor persons who are struggling to make themselves homes where only ten years ago was a wilderness. Moreover, the three years terrible grasshopper scourge has told heavily against them. So that while the hunger for our Rational Gospel seems to be more keen and general in Nebraska than in almost any other State, the poverty of the people is a sore hindrance to the organization and maintenance of Liberal societies. However, Mr. COPELAND is pushing forward in his arduous and wide-reaching labors in spite of all these obstacles. During the year past he has travelled in the neighborhood of six thousand miles in his own State, besides a good deal outside. For a part of the year he has preached every other Sunday at Omaha in the morning, and at Freemont, fifty miles west, in the afternoon and evening. He has also preached regularly at Lincoln, the capitol of the State, once a month, and at Hastings, one hundred miles west of Lincoln, once a month. The Hastings society has raised nearly money enough to build a hall. Mr. COPELAND has organized a new society at Plattsmouth, to which he is going to preach once a month during the coming year. Among the other places at which he has preached and lectured more or less in the past, and which in a sort of general way come under his charge, as a part of his bishopric, may be mentioned, Fairmont, Geneva, Friend, Fairburg, Beatrice, Palmyra and Seward. The Liberals of Nebraska are as a rule very radical, having cut loose entirely from the moorings of the old theology; and they can be reached by no form of religious faith only our own. The State is therefore all the more interesting and important as a field for Unitarian work.

Boston Letter.—The latest event of importance to liberalism in New England, was the New Hampshire grove meeting at Weir's Landing. This was a new departure for Eastern Unitarians, and although not altogether successful in breaking through the crust of New England conservatism, was sufficiently so to warrant its repetition next year at some other point. The various meetings lasted for a week, and were throughout of a very high character. Usually only two meetings were held in each day—one for general conference in the morning, at which informal addresses were made on some topic suggested

by the leader, interspersed with song and prayer. At 6:30 P. M. a sermon was preached, followed by addresses suggested by it. Sometimes a third session was held in the afternoon. The speaking was remarkably spontaneous and brilliant, and there was an utter absence of cant or conventionality. This was to be expected from such men as E. E. HALE, J. L. JONES, HENRY POWERS of Manchester, N. H., CHAINEY of Evansville, Ind., ALLEN of Montpelier, J. C. KIMBALL of Hartford, CALTHROP of Syracuse, WENDTE of Cincinnati, ENOCH POWELL of Laconia, S. C. BEANE of Concord, C. B. FERRY of Northampton, Mass., S. P. PUTNAM of Northfield, Mass., C. G. AMES of Boston, HOLLAND of Cambridge, R. R. SHIPPEN, and others, who took an active part in the meetings. The latter were held in a delightful grove facing the lake, but the seats, formed of inch plank, were a weariness to the flesh, and after listening to two or three hours of talking one began to *feel board.* The hotel accommodations, too, were not equal to the occasion in any way. Yet in spite of this, a capital convention was held, the audiences ranging from ninety on the first day to a thousand on the closing Sunday. Mr. HALE outdid himself; J. L. JONES made a deep impression by his eloquent addresses; CALTHROP was wise and wonderful as ever; AMES put new life into the gathering by his sententious and pungent wit; KIMBALL was fluent and fervid, as if once more among his Oregon pineries, while POWERS, to whom the success of the gathering was mainly due, was instant in season and out of season to make all happy and at home.

Antioch College graduates will be glad to hear that Mr. MEEKIN, on the eve of graduation from the Cambridge School, has been called to settle over the Taunton (Mass.) parish—an important charge. Rev. Mr. PARROTT, late of Jackson, Mich., after due trial at Arlington, (West Cambridge,) Mass., has been invited to become their minister. After a persistent attempt at celibacy, Bro. W. H. SPENCER, late of Sparta, Wis., but now of Haverhill, Mass., has surrendered and is going to be married this very month to a lady, charming and cultivated, a recent worker in the cause of woman's elevation and enfranchisement.—QUIDAM.

European Notes.—An interesting sign of the growth of liberal ideas in Holland is the proposed alteration by the Synod of the Reformed Church, of the articles of admission into the church. These articles now read: Article I. "Do you confess your belief in God the Father, the Almighty Creator of Heaven and Earth; in Jesus Christ, his only-begotten Son; and in the Holy Ghost?" This article it is proposed to change into: "Do you declare with sincere hearts that you unite yourselves with all those who worship God, the heavenly Father; who honor Jesus Christ, the Son of God, who leads us to the Father; and who would be guided by the Holy Spirit?"

Article II now reads: "Are you now disposed and intentioned, with God's grace, to continue in this confession, to renounce sin, to seek salvation, and faithfully to follow after your Saviour in good and evil days, in life and in death, as becomes his true disciples?" As altered, this article would read: "Are you earnestly disposed to renounce sin and to live moderately, justly and piously, as becomes the true Christian?"

The final article, which it is not proposed to change, reads: "Do you pledge yourselves to co-operate according to the measure of your gifts, in the increase of the Kingdom of God in general, and of the Reformed Church in particular, and to subject yourself to the regulations of the Church?"

La Religion Laique, the organ of the French Positivists, thus answers the oft-raised question as to whether religion will ever pass away:

"As changes in social and political institutions do not prevent society from existing and the political body from continuing, so the present religions, churches, worships, and faiths will pass away, as have passed the ancient religions. But *religion* will *never* pass away; and not only will it never pass away, but it will go on developing with the human mind, and religious bonds will always be seen gaining at once in strength and in extent, in proportion as men increase the circle of their affections and their knowledge. For, as AUGUSTE COMTE has well said, thus giving the lie to the anti-religious positivists who claim his name: 'The general law of human advancement consists, under one aspect or another, in man's becoming more and more religious.'"

The French have a law that a man who has been twice convicted of open drunkenness loses his right to vote, to hold office, or to sit on a jury. Is there not here a hint for our law-makers and temperance reformers in this country?

CASSELL, PETTER & GALPIN have issued a statement to the persons employed in their immense establishment, in LaBelle Sauvage Yard, to the effect that a fixed proportion of the profits of the business is to be set aside each year to form a fund for their benefit. The scheme provides (1) for the payment of a sum, graduated according to length of service, to the family or legal representative of any person dying in the employ of the house, or (2) in lieu of this, a similar payment to a living employe, who, having served at least seven years, and reached a specific age, may be invalidated, or, before reaching such specific age, may have become crippled or permanently diseased. It is estimated that these payments will range from £25 to £100, according to grade and length of service.

Here, beyond a shadow of a question, is at least one practical step taken in the direction of a solution of the trouble between capital and

labor. When more firms begin treating their employes as CASSELL, PETTER & GALPIN are doing, we shall certainly hear less of Trades Unions and Communism.

Literary Items, Book Notices, etc.—The Rose-Belford Publishing Co., of Toronto, Canada, publish an American edition of the *Fortnightly Review* (one of the best of the English reviews, edited by JOHN MORLEY, and thoroughly radical in its tendencies); and have also recently secured exclusive control in this country of the very able new English Liberal review, the *Nineteenth Century*. The same company issue several English discussions on eternal punishment, FROUDE'S articles, which are attracting so much attention, on "Science and Theology," and a very cheap edition of GREG'S "Creed of Christendom." Friends of Liberal thought in the West will be glad to know that this company have recently established a branch house in Chicago, at No. 239 LaSalle St.

The London *Spectator* of July 13, contains a highly appreciative review of Rev. BROOKE HERFORD'S new book, "The Story of Religion in England." The reviewer calls the book "very careful as well as very able."

MACMILLAN & Co. have issued a volume of selected poems, by MATTHEW ARNOLD, as one of their "Golden Treasury Series." It contains, besides lyrics and sonnets, several of Mr. ARNOLD'S longer poems, such as "Sohrab and Rustum," "The Scholar-Gypsy," "Thyrsis," and "Rugby Chapel."

The last one hundred pages of the recently published second volume of "Bryant's Popular History of the United States," is written by EDWARD EVERETT HALE, and comprises a history of discovery and settlement in the Mississippi valley, and of Spanish adventure in Florida, Texas and California. Mr. HALE has had occasion to give careful study to the history of these sections of the country in connection with the writing of two of his previous books.

An excellent compilation, both as to its contents and mechanical execution, is GILES B. STEBBINS' "Poems of the Life Beyond and Within," published by COLBY & RICH, Boston. It is a collection of the best poems on immortality and inward communion with divine things. The selections are almost without exception made with exceeding good taste and fine appreciation, and embrace the range of all literatures. The oriental poets are represented in some of the very best selections, as are the classic and medieval poets. All the best names in modern literature appear. This book will comfort many a heart, and give strength to many an eager seeker for larger hope about the great things of life.

We never take up the sermons of O. B. FROTHINGHAM without a deeper appreciation of his eloquence, his wide range of thought, the fine tone which pervades his utterances, and the manliness of his

brave words. We have noticed too, as it has seemed to us, a deepening of his appreciation of the spiritual side of religion. An earnest religious spirit pervades his late sermons,—an earnest constructiveness we never noticed before. His last volume, "The Rising and the Setting Faith, and other Discourses," (G. P. PUTNAM'S SONS), contains twelve of the strongest and best sermons he has ever preached. The two sermons on "The Higher Sentiments" and "The Office of Prayer," are admirable specimens of his constructive tendencies, eloquent, clear, tender and full of the finest sentiment of religion. The last two, on the American Gentleman and Lady, are worthy of the attention they have attracted. No preacher handles more attractive and suggestive topics than does Mr. FROTHINGHAM. He is abreast of the age, and every subject is full of pregnant suggestions, that he skilfully draws out and handles.

Voltaire, Oeuvres Choisies—*Edition du Centenaire, 30 May, 1878, Paris.* This is a thick, paper-covered volume of nearly 1000 pages. containing an admirable selection of the writings of the illustrious Frenchman, and issued by the central committee having in charge the recent centenary festival in his honor. The table of contents includes a historical and biographical commentary by VOLTAIRE himself; select specimens of his poetic, satirical, polemic and political compositions; several of his romances, including the famous Candide and L'ingenn; his noble pleas for Calas and other victims of priestly oppression; full extracts from his essay Les Moeurs et L'esprit des Nations; his tragedy of Brutus, and some three hundred and fifty pages devoted to liberal selections from his philosophical, ethical and religious writings. Among the latter is the "Examen Important," in which, under the disguise of Lord Bolingbroke's name, he reviews the history of fanaticism in ancient and modern times, and especially in the Christian Church. We thus have presented in one handy volume all that the cultivated man of to-day needs to know concerning the literary productions of one of the most brilliant of authors and notable of the champions of civil and religious liberty. Let it be added that the book is a marvel of cheapness. Printed in quite large type on good paper, it is sold in France for 2 fr. 50, or about half a dollar, and by Schoenhoff & Moeller, 40 Winter Street, Boston, and A. Wilde, Fountain Square, Cincinnati, for ninety cents in our currency.—C. W. W.

Personals.—Rev. ROBERT LAIRD COLLIER has gone to Europe again.——Rev. J. S. THOMPSON of Bloomington, Ill., is spending a few vacation weeks in the East.——The First Religious Society in Roxbury (Boston), has published a handsome volume as a memorial of its late pastor, Rev. GEORGE PUTNAM, D. D., who, with great ability, filled its pulpit for nearly half a century.——Rev. W. E. COPELAND of

Lincoln, Neb., goes East to attend the Free Thought Convention at Watkins, N. Y.——Prof. SWING is now at the sea shore. He writes that his health is restored, and he will begin his work at the Central Church again on the last Sunday of this month.——Rev. C. COVELL, of Buda, Ills., has gone to Western New York for a vacation outing.——Unitarianism in Chicago suffers a severe loss in the death, on the 6th inst., of WILLIAM H. CLARKE, for many years Ass't City Engineer, and long a prominent member of ROBERT COLLYER'S church. Mr. CLARKE was a brother of Rev. JAMES FREEMAN CLARKE of Boston.——Rev. Dr. THOMAS has got himself into theological hot water again by declaring himself unable to believe that a murderer can lie in jail a few months, and then get religion, and thus go from the gallows straight to heaven.——JAMES PARTON will read a paper at the Watkins Convention entitled "The Coming Man's Religion."——Rev. E. P. POWELL, formerly pastor of the Third Unitarian Church of this city, writes us a letter from his home in Clinton, N. Y. He is full of enthusiasm over his lawns and pear trees and Jersey cattle, and leisure for study and solid rest. His health is much improved since he gave up his arduous work in Chicago, though he has been preaching every Sunday, during most of the year, for the Universalist Society at Clinton. He is still dreaming of the coming of a good time, and not very long hence, when all rational thinkers and real truth seekers in religion, whether "orthodox" so-called, or "heterodox" so-called, shall draw together and join hands in a broad fellowship,—a sort of church universal: MURRAY and SAVAGE, PHILLIPS BROOKS and FREEMAN CLARKE, BEECHER and BELLOWS, THOMAS and COLLYER, FROTHINGHAM and Rabbi KOHLER. Won't that be a "happy family?"

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